Universal Religion.

MARCH, 1905.

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THE REAL ISSUE AND ITS SETTLEMENT.

By Charles Ferguson.

The wise men of old made laws. The wise men of our day never undertake to do anything of that kind; they merely try to find out what the laws are—the eternal and immutable laws that lie bedded in the nature of man and the nature of things. But not all of us are wise.

The real issue in American politics—paramount and irrepressible—is that which lies between the people that are trying to make laws, and those that are trying to find out what the laws are. This is the issue that separates the new order of the world from the old. A new and glorious day will break, there will be cities more splendid and joyous than any that have yet been seen upon earth—as soon as a few more of us shall give up the idea of making laws and shall get together to ratify the constitution of the universe as it exists. What a shout will go up from the cherubim and seraphim when, after so many ages of waiting, there shall be found a mass meeting that is disposed to accept without amendment the Platform of Creation!

When two parties wrestle for the legal right to impose laws upon each other, both parties are wrong. Whichever wins,

mankind is the loser. The issues that they raise are all false. Of course one can make money out of other people by making laws for them. But it is impossible to invent impartial laws, impossible to make laws that are fair all around and good for everybody; for the simple reason that all such laws have already been invented and patented by the Author of the Arts and Sciences, and they cover the whole ground.

A great change for the better will come over this country when we cease to think of the law of the land as an arrangement of good men for the repression of bad ones, and shall come to regard it as the charter of an all-inclusive partnership, for cultivating the ground and building cities—on artistic and scientific principles.

The law in America must grow more compulsive and imperative. We must tighten the social bond. But in order to do this we must come to understand that no enactment of the legislature, decree of the courts or order of the executive is of any authority save as it is truly interpretative of those unchangeable moral laws of art and science that in the plan of the cosmos, condition the advance of civilization. In fine, we must come to understand that nothing is "good law" that does not tend to lover the price of the good things of life and raise the price of men; and that every social arrangement that does answer this requirement is of constitutional and imprescriptible obligation.

The grand issue of all history is that between conventional law and essential law—between law that is based upon the disposition of the masses to follow the man that speaks with the loudest voice and law that is based on the perception by independent minds of the true principles of social welfare. The Church, so far as its work in the world is sane and salutary, is simply an historic attempt to supersede the regime of conventional law by that of eternal law. Just so the struggle for civil liberty is to be understood as the progressive effort of the human spirit to exchange for the awkward constraints of arbitrary authority the more congenial and stimulating compulsions of the laws that are native and elemental.

Tyranny does not reside in the repressive will of "the man on horseback," but in the tendency to a crushing convention-

ality that always pervades a social aggregation wherein there is no strong and common sense of eternal laws. Rome and the Mohammedan state allowed the most entire freedom of thought and worship in times of the most perfect political tyranny. There can be no real liberty until the more effective members of society shall draw together for the discovery and establishment of those stern and insistent statutes of social order that are written in the ground-plan of the world.

We boast in America of our political and religious liberty and we celebrate it by breaking up into numerous political parties and religious sects. Our idealism is negative, disruptive, centrifugal. Our religious and political liberty seems to be the devil's own device for getting idealism out of the way. It clears all the channels for the flow of Fate. It leaves the market place bleak and bare to the trade-winds of hunger and necessity.

Money rules in America, not because any considerable number of people want it to rule, but because "the full dinner-pail" is the only ideal that any considerable number of us can agree upon. It is left in undisputed possession of the field after all our other ideals have cancelled each other and driven each other's forces off into the realms of abstraction.

What is wanted is an idealism that will intrench itself in the inexpugnable ways of nature, that will not on any account evacuate the ground where the world's work is being done, but will die in the last ditch, fighting for the luxuries of life, for leisure and the fine arts, rather than be ruled for a single hour by sheer infidel necessity. It is in the true conception of the University that this need is to be met.

The University in its original and historical idea, is not a huge department store of learning where all kinds of knowledge are bought and sold or given away. It is not merely a higher kind of school. It is not to be thought of as a place where people that have information impart it to others that lack. It is an association—not of callow boys or cloistered pedants, but of grown men at work in the world—for the advancement of the arts and sciences through the discovery and enforcement of their eternal principles. It proposes to establish an international common law, based not upon any conventionality or social

contract, but upon the constitution of the universe, those fixed ordinances of nature that condition the wealth and happiness of cities.

The University, thus conceived, is through and through religious, since religion in its essence is the endeavor of the human soul to escape from the fluctuations of fate to the solid ground of things.

The political program of the University is the interpretation of all personal and property rights on strict utilitarian principles and with a single eye to the increase of the purchasing power of all honest incomes.

The tools must go to those that can use them, and promotion to the efficient—the greatest of all being the servant of all. The "rights of man" are summed up in the right to do good work for good pay, i. e., the right to add something to the wealth of the world and to insist that others shall not be permitted to do otherwise.

The trouble with America—the trouble with every country in the world up to this time—is that the mass of men are indeed a mass—they are not individuals. A mass-man becomes an individual the moment he glimpses the idea of eternal law and perceives that a law that exists in his own nature or the nature of things is really and truly more considerable than any rule that runs against it, though the rule were agreed to by a million men— or a billion. Money reigns in this country because the people go in crowds. We have an overweening respect for things-agreed-upon, and a very deficient sense of the validity and the self-vindicating power of natural law. Our chemical experiments are likely to carry us through the roof, because we make everything depend upon plebiscites. We are killing each other in a perpetual carnage because we huddle so hard. The only way to get room and air is to fall back upon the eternal laws.

THE CHILD'S WORLD.

By Ellen Creelman,

Superintendent of the Public Kindergartens of Seattle, and Director of the Kindergarten connected with the Society for Universal Religion.

Those who realize the significance of the years of early childhood, walk softly as they approach the infant life; noiselessly they peep into the window of the young child's world, and look and listen as he commences to turn the pages of his book of life. Who is brave enough to attempt to read intelligently these pages without any especial study of the peculiar language written there. Who can translate these vague hieroglyphics, commencing the tale of the child's innate possessions, the tale which shall continue to be told throughout his entire life? This is no simple task, but the most difficult, the most delicate, in all education. Not all at once can the subject be revealed and the plans be completed, but day by day as the infant turns the pages will he indicate what manner of help he needs. The wise mother attempts to read truthfully, that which reveals her child's innate possibilities. She would see him as nearly as possible as he is, that she may best assist him. Not over exultant is she in his signs of strength and beauty, not fearful of the signs of weakness or waywardness, not with blind love does she behold in him the realization of an imaginary creation of her own, endowed with powers not yet even latent within him. Nay, the wise mother has studied this strangest of all strange languages, and is prepared to assist her child wisely to use what strength he has and thus develop more. At first thought it might seem that the task of reading the infant life would be a most difficult one, that it would be impossible to know of his inborn capabilities and of what he was attempting to accomplish. However, careful, intelligent observation of the infant will to a considerable degree reveal his needs. The mother should not hasten to turn the pages of his book of life, or they will become blurred and unintelligible. The child must be permitted to naturally outgrow himself . The mother notes the physical condition of the child and surrounds him with that which will secure the best possible results physically.

The child's mind, aided by a suitable environment, slowly awakens. Very soon may appear signs of wilfulness, the small beginnings of that which if not wisely guided will develop into caprice, causing much disturbance in the life of the child. The child early shows the need of guidance with reference to his conquest of self, and if the best possible help is to be given him he must be viewed from the first in the light of his individuality, his present stage of development. The child must be encouraged to put forth effort, to turn his activities in this or that direction, as will best aid him to build profitably in these early years. Parents frequently without attempting to read carefully the individuality of the child decide that he shall accomplish much along certain lines of effort. They have fond ambitions of what they would like the child to accomplish. This cannot fail to hinder the child by guiding him out of the natural way. Again, the parent leaves the child too frequently without guidance, and that which should have been accomplished is left undone.

The educator must read the child day by day as he prescribes for the direction of his activities.

Not many years ago the child was not thought to commence his education until he reached the usual school age. Today our foremost educators acknowledge the fact that by the time the child reaches the usual school age he has completed the most important period of his education. Observe any other period of seven years in the life of the individual, compare them with the first seven, and judge after the most careful consideration of the subject, as to which is the most significant. There is an ever increasing demand for teachers well prepared for their especial work in education, but the problem of parents prepared for their work as educators, is of still greater significance. Has the time not come when parents may be asked to seriously consider the need of preparation for their work as educators, that they may wisely guide the child through the most important part of his education, the period in which the child is all unconscious that the result of his efforts will handicap or liberate him with reference to all of his future efforts?

As Froebel glanced back over the line from the university to the nursery, perceiving in the latter the greatest of errors,

because parents were not naturally endowed with an understanding of childhood, and did not prepare for their work as educators, so today a great need in education is—Education for Parenthood.

It is true the time has come when intelligent parents may be asked to prepare for their work as educators of the child, to consider the meaning of life, the purpose of education, and to apply the laws governing life from the earliest infancy. In this way only shall the child be enabled to put forth effort in such a way as to go forward toward the goal of life with the least possible hindrance or delay.

All other methods of uplifting humanity, sane and rational though they be, belong more or less to the method of cure, and while they must always have their place in the world of education, there would be much less need of such effort if the young child could be guided along the lines of unfoldment according to nature's plan of life. If he could be assisted as he makes his first feeble efforts, and thus avoid the later work of undoing, much time and strength might be saved for more profitable use.

One of the significant thoughts to be kept before the educator, whether parent or teacher, is that while life is one continuous whole, yet it is divided into various stages, all of which call for peculiar guidance on the part of the educator. Each stage has its own peculiar part to play in the total life of the individual, and weakness or incompleteness in one stage causes difficulty in the following stages. The baby must be permitted to naturally outgrow his babyhood. Too frequently is seen the baby coaxed into the following stage before he is able to appreciate the change.

That which he cannot profitably consider is thrust upon him until he desires it, and believes it to be that which he needs. This causes him to turn from the natural to seize that which he cannot well use. This is not a true preparation for the following stage. Again, may be seen the child unduly retarded in his growth that the fond parent may longer enjoy his babyhood. This also is an interference, and is greatly against the total welfare of the individual. Too frequently is seen the child of seven led into the world of the youth, interested in the pleas-

ures of youth, instead of rounding out his own peculiar stage of growth. Again, we see the youth lacking many of the habits which should have been formed in childhood, yet imitating the man. How can the preparation for manhood thus be made by the youth who has not even completed childhood, and who is unnaturally reaching towards manhood instead of living in strength and vigor the life of splendid youth.

In all lesser forms of life we see the failure that results from undue forcing beyond the natural limit. Is not the work of the educator fraught with far more important results than that of the growth of any lesser forms of life? Shall not the individual be protected against that which entices him from that which naturally meets his needs, and develops an interest, a desire, in that for which he has not made sound preparation? Let the age of infancy be prolonged, let the baby with proper environment decide when he shall have outgrown babyhood. Let the child complete his childhood, let him become strong in the possession of such habits as obedience, promptness, self-control, etc., in such a degree as may be appreciated by him. Let him keep the charm of naturalness in the life within and in his outer expression.

Then will the youth appear in the more complex life, prepared for usefulness and happiness not otherwise possible, spending his time profitably, increasing the strength of childhood, continuing the lessons of childhood with earnestness, industriously acquiring the strength needed for his later life. And whether he is one of those who reach upwards to the heights or one who, with best efforts spends much time upon the lowlands, it matters not, the significant point is, that the individual be aided by education to make the nearest possible approach to that which he is capable of reaching.

(To be concluded)

CREEDLESS.

By J. C. Buchanan.

I have no creed.
But I have in me that surpassing words,
Of faith in God as boundless as the sea;
A love that takes in all the human race.
I see good in all creeds,
Good in all religions,
Good in all men,
Good in all living things.
The only sin to me is selfishness;
The only happiness the good we do.
Oh, let us drown these empty sounds and forms—
The letter that divides in warring sects;
And let us fill our hearts with love to men.
Oh, build a church as wide as human needs;
Imbue it with the Spirit, not the husk;
And henceforth leave the Race unfettered, free,
To follow out its impulses divine.

WERE WASHINGTON AND LINCOLN CHRISTIANS?

By J. H. Sherwood.

The claim is often made that Washington and Lincoln were Christians—Christians of the traditional or sectarian school. In response to an inquiry concerning the religious opinions of Abraham Lincoln, Professor J. E. Remsburg of Atchison, Kan., the scholarly writer, lecturer and author of a book dealing with Mr. Lincoln's religion, wrote as follows:

"If Washington, Lincoln and Grant acknowledged the the divinity of Christ it ought to be an easy matter to prove it. As an incentive I make the following offer: 1—I will give $100 for a sentence in Washington's writings or speeches acknowledging the divinity of Christ. 2—I will give $100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ. 3—I will give $100 for a sentence in Grant's writings acknowledging the divinity of Christ. My book, 'Abra-

ham Lincoln—Was He a Christian?' contains everything that could be obtained both pro and con on the question. It gives the testimony of 100 witnesses.—J. E. Remsburg.''

Every one conversant with the teachings of Jesus is aware that in his response to the question, ''What shall I do to be saved?'' he directed the inquirer to keep the law—the commandments.

That was pure, ethical Theism; and of this school were Washington, Jefferson, Franklin, both of the Presidents Adams, President Fillmore, Chief Justice Marshall, Edward Everett, Fisher Ames, Daniel Webster, Charles Sumner, Stephen Girard, Peter Cooper, Ralph Waldo Emerson and nearly all of the foremost scholars and original investigators of the world. Jefferson sharply condemned contemporary and earlier commentators and theologians for ''defacing the moral teachings of Jesus, who simply reiterated the **Judean law.**'' and who predicted the destruction of the rubbish with which the traditionalists had encumbered the law of Moses.

''Love the good God and be good,'' is the compact creed of a great reformer, and it is not only in entire accord with the sayings of the Son of Man, but of the other great religious teachers of all ages and races.

PROFESSOR LEUBA'S CRITICISMS OF PROFESSOR JAMES. *

By John W. Roberts.

The final points to be noted in Prof. Leuba's criticisms are, first, his assumption that the intellect deals exclusively with material furnished by the rational consciousness. The intellect, however, can deal with any kind of material that appears before the mind, and the facts which constitute its **termini ab quibus** may be of any specific kind, the mystical and the supernatural as well as the rationalistic and the natural.

Second, the interpretations of the mystical consciousness and its cognitive quality. Prof. Leuba disposes of this point by

* Concluded from the January Number.

giving us an explanation of his own which, he believes, satisfactorily accounts for the peculiar phenomenon of outside objects being revealed just as our five senses reveal the material world. These following four reasons, he says, seem to me to account satisfactorily for the impression of illumination in religious ecstasy: (1) The illumination which comes to one when, in the mystical trance, he feels he has penetrated the divine mystery, is due to the feeling of intimacy resulting from a union of those feelings and desires belonging to the subject with those ascribed by him to God. (2) The illumination coming after the ecstasy, which takes the form of a clearer understanding of and a greater ability to perform God's will is the natural result of a trance dominated by the idea of God. (3) The illumination of insight into some eternal truth which comes to man in the moments just before awakening from ordinary sleep is an illusion due to the absence of those ideas which, in waking life, would resist a premature solution of a great problem, to the feeling of ease resulting from their absence, and to the mixed emotion of tenderness and awe. (4) The illumination of God's moral guidance is a visual and auditory hallucination shown by the fact that the moral content of the guidance given is so evidently within the possibilities of ordinary mortals.

I must confess, however, that only the last of these four reasons seem to bear on the point in question, the cognitive content of the mystical state. We **may** reasonably suspect that moral guidance which could easily be given by ordinary mortals was not given by God. But the three remaining reasons say nothing about these mystical states as forms of knowledge, they only describe the probable psychological conditions of their origin. But the question as to why these states know what they claim to know is left unanswered. For example, how does it come about that the subject of these ecstasies ascribes in the first place certain feelings and desires to God? And how does the notion of God's will get into the mind at all? If no God exists and no real revelation of His will is made, some explanation of the illusion must be given. Prof. Leuba begs this vital point in the impression of illumination. Should he answer that the idea of God and of God's will is the gift of the mystic trance,

we reply that on his subjective hypothesis the trance has nothing to give but what it receives from the content of the rational consciousness, and that the explanation he offers does not show how the idea of God as an outward personality is evolved from materials furnished by the waking senses.

The conclusion, then, to which we are driven, is that in these mystical states of illumination at least are to be found facts of experience for which rationalism gives no adequate account. And as facts of experience are empirical facts, we are justified in holding that there is empirical evidence for the existence of extra-human realities, i. e., realities falling outside of the resources of the personal subject. So, if upon these facts Prof. James wishes to construct the over-belief that some of these realities at least are personalities, he is entitled to claim empirical evidence for his faith.

THE TEST OF A SUCCESSFUL CHURCH.*

By Alfred W. Martin.

I use the word church in its generic sense as synonymous with any religious organization. This usage is warranted by the Standard Dictionary, which in turn owes the generic definition of the word to the fact that Dean Stanley entitled his famous work a "history of the Jewish Church," and that Prof. Rhys-Davids has written of the "Buddhist Church," while many writers on the faith of Islam speak of the "Mohammedan Church." The word church, moreover, is much more convenient for my purposes than the phrase religious organization. In the light of this preliminary explanation let us try to determine precisely wherein the success of an organization like ours, devoted to religious and ethical interests, consists.

Obviously success is of many kinds, and each is of varying degrees. I recall a church located in an eastern city whose first minister never brought the organization into prominence or popularity, but who left a rich deposit of abiding spiritual influence on the lives he touched. His successor was a man of different mould. He preached what are known as sensational

*The main portion of a discourse spoken before the Seattle Society for Universal Religion.

sermons, advertised his topics liberally and loudly in the daily press, and for a time crowded his auditorium to the doors, creating the impression that his church was flourishing and prosperous. Of the two ministers, which was the more successful? The earlier ministry, though remote, is still fresh in the minds and hearts of the people it touched. It had produced an indelible influence on comparatively few souls. The later ministry bore a greater leafage, indeed, but fewer blossoms and less ripened fruit. Under both ministries, however, it was said: "This is a successful church."

An English clergyman once boasted that he drew the best society in the city to his church and enjoyed delightful relations with the various members of the select circle in which he moved. His sermons never dealt with the throbbing questions of the day. He "kept things quiet," preaching what his people liked to hear, but never breaking up the dead conventionalisms of the time and place with a rebuke like that of Jesus: "Unless your righteousness exceed that of certain Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." Yet his church was looked upon as a success.

It has been said of Talmage that his methods of church management were not always above reproach, that he resorted to questionable devices in securing publication for his sermons in the leading dailies, that he drew large audiences by misrepresentations. Still, his church, too, was generally deemed a success.

These illustrations show that there are various standards of success, that a church has many sides, and that success may be measured with reference to any one of these. From a business standpoint that church is a success whose revenue equals or exceeds its annual expenses, and which is free from debt. That church is a social success which attracts "society" people or which provides an abundance of social entertainment for its members. That church is an educational success which takes up the battle with ignorance and joins with science in the struggle for light, so that "every brow may glow with intelligence and wisdom." That church is a charitable success which helps to solve the problem of poverty, of pauperism, and contributes liberally to charitable institutions.

Now the church that aims at complete success cannot afford to ignore any of these. It cannot ignore the business standpoint, because it must have means and must live within its means, for lack of business method is fatal to the attainment of its worthiest objects. Very important it is to have prominent, representative citizens, highly respected people, identified with a church. Very desirable it is to have as many as possible of the best society, if only it be the best and not mere tinsel and veneer. No minister can afford to be indifferent to the support and co-operation of people who have social position, with culture, character and refinement. In every community there are, within so-called "society," men and women of this type, and the church which is undiscriminating enough not to appreciate the value of such people as factors in its success, simply loses in efficiency and influence according as its membership is defective in this type.

So again, the social side of church life is important, and precisely in proportion to the fewness of resources for entertainment which the locality provides. Where these are plentiful the church that becomes an entertainment bureau wholly misses the main purpose that justifies its existence. So, too, the educational and charitable interests dare not be overlooked, for pure religion, we are told, attains its highest expression in the service of the needy and the keeping oneself unspotted from the world.

And yet, when all has been said in support of each of these forms of success, the fact remains that the **chief** business of a church is to be a centre of quickening and inspiration in the great task of soul-development, a standard-bearer of the ideal, an influence for the moral and spiritual upbuilding of its members. Here, then, is the key to the supreme test of a successful church. It will depend not on members, but on quality, not on any plethora of schemes to bring the church into notoriety, not on the multiplicity and variety of its entertainments, but on the strength and depth of the influence for good exerted upon its own constituency and on the community. No church can afford to be indifferent to members or to the support of prominent and wealthy people, but all honor to that church which cares chiefly to help on the higher life of its members, be they many or few,

rich or poor. It is always easier to make a Baptist, or a Methodist, or a Unitarian, or some other kind of partisan out of a man, than it is to make him what Phillips Brooks called "a fulfilled man;" easier it always is to make men Christians than Christ-like in their lives; easier to make them democrats or republicans than patriotic, public-spirited citizens. And that church is the greatest success which succeeds most in this difficult task, which seeks to cultivate the germ of all the virtues, **the good will**; because to create and strengthen the good will is the deepest service that can be rendered to any one. What is the good will? It is the spirit and temper which forbids a man to rest in anything short of the stature of the perfect, which forbids the members of a church to rest in any single reform here or there, in anything short of the perfect society, the commonwealth of man.

What people get out of a church depends very much on the motive that draws them to it. This is well illustrated in the case of the church that hastened to secure the services of a celebrated soprano. The minister announced that he would preach the gospel to as many as the soprano would draw. Soon the audiences increased and for a time continued to increase, much to the delight of the trustees, the members and the soprano. But it was observed that the collection taken up was exceedingly small. Neither the quality of her singing nor the style of his preaching served to enlarge the treasury. No alternative remained but to discharge the soprano and let the congregation seek a free concert elsewhere. I cite this illustration not to depreciate the value of music (which is of incalculable service) but to show that, however strong a church may seem to be as an amusement bureau, and however talented and strong its minister may be as a sensational preacher, or as an entertainer, the church is certain to be weak unless it keeps to the front the particular ideas and ideals for which it stands, and in a serious spirit and by dignified methods deepens the content of the members' lives and develops in them ever more and more of consecration, loyalty, enthusiasm and service. Then, and then only, is it a truly successful church, for the supreme test is here, and here alone.

EDITORIAL.

A PACIFIC COAST FREE FELLOWSHIP.

Now that we have genuine free churches established at Los Angeles, Tacoma and Seattle, why not organize a fellowship of free churches for mutual helpfulness and practical co-operation in all possible ways? Such an organization would strengthen the cause of free and universal religion immeasurably, and prepare the way for similar societies in San Francisco and Portland. Nay, more, it would lead eventually to a national fellowship comprising such societies as those of Jenkin Lloyd Jones, R. A. White and M. M. Mangasarian in Chicago; Henry Frank's in New York, the People's Church of Kalamazoo, Mich., and the independent society conducted by Mr. Roberts in Kansas City.

The deplorable fact concerning all the various independent churches of the country is that they are all un-fellowshiped one with another, and therefore liable to die with the minister who started them. Were each one part of a larger fellowship, having for one of its objects to care for the emergency needs of any of its constituent societies, even as the national conferences of the Christian sects provide for their churches, we should see many a survival, instead of the customary dissolution of independent societies in the hour of misfortune and trial. Let the friends of our common cause give this suggestion some serious thought, and then pass it on to us for publication, so that the first necessary step—airing the subject—may be taken, and the way paved for concerted action.

WOMEN AND CHURCH ATTENDANCE.

A statement by Mr. Wm. Lloyd Garrison in the preceding number of our monthly has given rise to considerable unnecessary comment and criticism. That is to say, a more careful reading of the statement would have saved the critics time, trouble, annoyance and resentment. Mr. Garrison's words are these: "It is naturally discouraging to preach to empty pews, or at best to fill them with the sex which has the least direct influence upon the world's affairs, and are deemed un-

fitted to intermeddle with them." From this it has been hastily inferred that Mr. Garrison held a conception of woman altogether at variance with the modern attitude and spirit. But the simple truth is that Mr. Garrison merely states two obvious facts concerning women which cannot be contradicted, namely, that they have, as things now are, "the least direct influence on the world's affairs," and second, that they "are deemed unfitted to intermeddle with them," witness the long record of attempts that have been made to secure for her larger influence and more positive power. Mr. Garrison is, and always has been, one of the stoutest champions of woman's rights and therefore deeply deplores the two facts concerning woman, which in the article referred to it would have been an unwarranted digression, a wandering from the subject, to have discussed.

NOTES FROM THE FIELD.

SEATTLE.

The **Series of discourses** on the life of Jesus in the light of recent scholarship has become increasingly interesting, as the enlarged attendance proves. In response to the request of over one hundred people, Mr. Martin has agreed to write out the six main discourses of the series and have them published in book form, at fifty cents each.

The sociable held on the evening of February 7 in the new and attractive hall (which is to be the home of the Society's social and philanthropic sessions till we have a building of our own), in the Eitel Building, was from every standpoint a success. Our people are steadily increasing mutual acquaintance, an essential basis of organized effort and achievement.

The Misses Beach entertained the members of the Young Ladies' Alliance at their home(1425 Seventeenth Ave., on the evening of Jan. 31. Nearly all of the members were present and thoroughly enjoyed the high order of entertainment provided by their president and her two sisters.

The Woman's Union has been expanding its practical philanthropies in various helpful directions, notably in connection with the city charity organization, by assuming entire charge

of the clothing problem. A down-town office has been hired and fitted up to meet the needs of this work. Shelves have been put up on three sides, a sewing machine secured for repairing torn clothes, and a committee of three, with Mrs. J. M. Winslow chairman, to provide clothing and distribute it on the order of the agent of the charity organization, who carefully investigates each case before submitting it to the committee.

The Men's Non-Sectarian Club held its regular monthly dinner at the Hotel Washington on the evening of February 15. Thirty-six were present, and the meeting proved to be the best to date. The invited guests were: Rev. J. P. D. Llwyd, rector of St. Mark's Episcopal Church, and Rabbi T. F. Joseph, of Temple de Hirsch. The principal address was delivered by Mr. Llwyd, who spoke on "The message of the four-leaved clover." Mr. Martin, in commenting upon the address, described it as "a work of genius, involving vastly more than even the best which talent may achieve." No utterance could possibly have been more catholic and cosmopolitan in its spirit and temper than the introductory passage of this address, at the close of which there was most hearty and prolonged applause. Rabbi Joseph was exceedingly happy in his brief address, and not least in that part of it devoted to demonstrating that the Episcopal rector was in truth "rabbi" Llwyd—a point which elicited from the latter a glowing tribute to Judaism and incidentally to Mr. Leo Kohn, whose untiring, unselfish labors in behalf of the Society for Universal Religion have been so genuinely appreciated by its entire constituency. Rabbi Joseph was followed by Mr. John Arthur, who delivered a stirring impromptu address on the significance of the evening's meeting, which "brought to the same table the minister of a free and creedless church, the rabbi of a Jewish synagogue and the foremost Episcopal clergyman in the State of Washington." A novel feature of the occasion was the interruption of the dinner courses by a recitation on "My Valentine," given by that loyal and devoted member of the Society, Mr. M. Kelly, who, with his wife, walks one mile over a plank road by lantern-light and then rides seven in an electric car to attend the Sunday meetings in Christensen's Hall. Mr. D. T. Child, vice-president of the Club, took his turn as presiding officer, and fulfilled his duties in an efficient

and altogether happy manner. At the next meeting Major Newell will speak on "The Religion of the Dakotas."

LOS ANGELES.

The following announcement taken from the Los Angeles Times, will gratify every one interested in the growth of our movement:

"The Los Angeles Fellowship was formally organized last evening at Burbank Hall, under auspicious circumstances, following a banquet at which 250 persons were present.

"The constitution of the Fellowship was read and adopted, embodying two parts, and a committee to look after the finances. The following officers were elected: Rev. B. Fay Mills, permanent minister; Mrs. B. Fay Mills, senior assistant minister; Charles A. Moody president; Eber T. Dunning, vice-president; Clarence Thompson, secretary, and L. M. Vance, treasurer.

Most heartily do we congratulate the Los Angeles friends on this consummation of the aim they have had at heart so long. We hope that Mr. Dunning will act as correspondent of the Fellowship, keeping us in touch with the work. Mr. Mills is to be congratulated on the acquisition of Mr. Dunning. Our loss is his gain, and the depth of its value he will appreciate increasingly as Mr. Dunning's unusual co-operative power in this kind of work becomes apparent. We shall hope to report further in our next issue of the progress of the Los Angeles Fellowship, and to print the articles of the constitution relating to objects and membership.

TACOMA.

As a substitute for the monthly "Notes" from the First Free Church, we have received (just in time for mention in this issue), the "March" calendar indicating that the work under Mr. Nesbitt's tireless and enthusiastic leadership is being vigorously conducted and that he is not to be daunted by any agencies that might militate against success.

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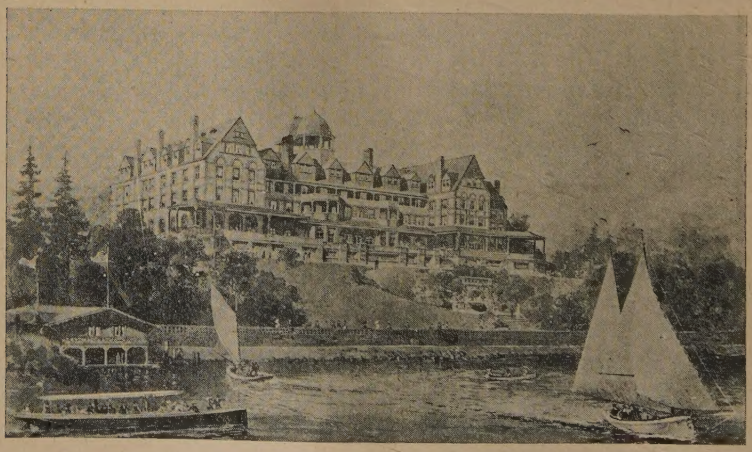

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